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263 Honey, ají, and salt were used as condiments. Salt was obtained
[317] from the sea and from Andean salt deposits. Where salt was lacking,
as near the Coast, food was cooked in salt water, or plant ashes were
substituted. The oil made from madi seeds was much used in cooking.
Wild thyme and wild mint were also used as seasoning (Latcham, 1909,
p. 341).

252 A great number of different dishes were made. Stews or broths
were the more common; e.g., meat and maize, maize and potatoes,
beans and grease, etc. A favorite dish was made of potatoes allowed
to rot a couple of months in stagnant water. Another favorite was
apoll, parboiled lungs of an animal so slaughtered that they filled
with blood. Raw blood of cattle was drunk or eaten coagulated.

264 **Eating.**—Fast was broken in the morning with the maize (or wheat)
flour drink mentioned above. In early times, two meals a day were
customary, the first just before noon, the second at dusk, according
to some sources (Barlaeus, 1647, p. 268), but not all. (Cf. Marcgrav,
445 1648, p. 285.) Round wooden plates and spoons of wood or bivalve
shells were used at meals. Gourds served as cups. The pottery
plates and the wooden or clay cups with handles appear to be more
352 recent. There were no tables; the *Mapuche-Huilliche* ate sitting on
the ground.

264 The men ate together; the women ate apart from them. The wife
placed food before her husband, but he did not eat till she told him
to do so. It was likewise bad manners for a guest to start eating
before being told by his host to do so. At a fiesta, it was a grave dis-
courtesy for a guest to leave his plate not wiped clean (Rosales, 1877–
78, 1:152, 154).

SETTLEMENTS AND DWELLINGS

361 **Settlements.**—The *Mapuche-Huilliche* lived, not in villages proper,
but in settlements. Each settlement was made up of a number,
usually small, three to eight or more, of families or households, each
in its own dwelling. The households or homesteads were set up
within sight of but at appreciable distances from one another—for
fear, it was reported earlier, of witchcraft (Rosales, 1877–78, 1:150–51)
or of poisoning (González de Nájera, 1889, p. 48)—and each settle-
ment or loose cluster of households was separated by somewhat
greater distances from the nearest ones. The settlements were located
[621] mostly in valleys or plains along streams and rivers. Generally
speaking, each settlement was made up of kin (Marcgrav, 1648,
p. 285) and had its own cacique. Some of the forts, settlements, or
712 dwellings appear to have been surrounded with a kind of palisade.
(Ercilla, canto 1, 1910, p. 8; Mariño de Lovera, 1865, p. 130; Tribaldos, 1864, p. 21).

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386 bright and lets them fade less easily. Darker shades of any color are produced by boiling the yarn a long time; the longer the yarn is boiled in the dye, the deeper the color will be."

Another Alepún woman, using native plants, made the dye first and then boiled the yarn in it. At the time she was dyeing yarn for a poncho, using chips of olivillo bark and pieces of roots of maiu. She removed the bark and roots from the kettle and dropped the skeins into the boiling decoction. In about 10 minutes she squeezed the liquid out of a handful of yarn to examine the color. "It is too light," she remarked, and let it boil several more minutes.

386 317 Silver-gray and black are obtained from earth. An Alepún woman, who was dyeing with earth at the time, gave directions for finding earth to dye silver-gray. "Look for a spot of deep purplish color on the surface of the earth, along the shores of the Pacific. When you find it, dig down about so deep [3 feet], and take out the earth you find there; it will dye a silver-gray color—Chilenos call the color pizano." A Cuñuripe woman was dyeing black with earth that she had brought "from a place near here where a spring from the Cordillera empties into the Lleucahue River. I know of no other place where it can be found," she noted.

386 Commercial dyes were used by informants to color red, green, purple, wine color, and also black. "The Chilean stores at which we trade for clothing, sugar, etc., will accept lanas and chuapino from us in exchange for things we want, if they are in bright colors; articles in darker colors are difficult to sell, the storekeepers say. Since we have no plants that dye bright colors, we buy anilli, a dye imported from Germany, and anilline dyes at the stores. The yarn dyed with anilli retains its color; in fact the color dies with the cloth; anilline dyes fade out in time. Anilli dyes are very expensive—I paid 10 pesos [30 cents in U. S. money] for less than this [a teaspoonful] last year [1946], and I had to buy three such portions to dye a kapam. None can be gotten any longer; they say the war is preventing trade with Germany."

Native dyes are set in two traditional ways: either putrid human urine is added to the kettle of boiling dye from which the dyed skeins have been removed, and when this mixture is boiling the skeins are returned to it and again boiled; or, as in the case of dark colors such as are favored for ponchos, earth of a specific quality and urine are mixed and added to the dye and the skeins boiled in it. The woman who dyed yarn for a poncho in olivillo bark and maiu roots made a solution of the second kind. With her hand she mixed well urine and earth that she and her teen-age daughter had dug at the Pacific that

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252 edge of the fireplace where it was constantly rotated to insure even cooking and to keep the skin from scorching. When the top surface of a stone cooled off, it was turned to bring another hot side up. Rhea meat thus prepared was given to a child as one of its first solid foods. "It was nourishing food, too, for old persons." Other fowl were plucked, visceral contents removed, and either cooked with wild vegetables or roasted on hot stones near the fire.

Armadillo is prepared today as it was formerly. Its visceral cavity is emptied, filled with hot stones, and the animal placed with back down on a good supply of hot coals within an ellipse made of stones. A fire is built within the ellipse well ahead of time, to supply the hot coals needed.

Today, to a large extent, mutton, lamb, beef, and pork have replaced the meats of wild animals. Horse meat is an occasional dish. Meat is usually roasted or stewed; occasionally it is fried in grease. Sometimes the fresh underside of an animal is wrapped around vegetables and roasted on stones near the fireplace. Rabbit meat is held in boiling water for a short time and then fried in grease with onions. When a large number of persons must be fed, as at a wake, a pig or cow is barbecued in its hide.

Fish are prepared today as they were formerly, by emptying the visceral cavity and then either cooking them in a small quantity of water seasoned with salt and chili or baking them on hot stones at the edge of the fireplace. Fish are also fried in grease.

Formerly, fish not immediately consumed had entrails removed and were dried. Pupus (none is longer than 5 inches) were dried in the sun; cangre and pulcilla were collected on thin edible stalks, which were poked through the eyes, and hung over the fireplace. Perca were staked, and also hung over the fireplace to dry. There was no intention of smoking the fish; nor were they salted.

Machs (shellfish) were boiled in water until valves sprang apart. The meat was removed, cut into pieces, and mixed with finely cut onions and garlic (ajo).

263 Chief traditional seasonings for foods were salt, chili, and garlic;
317 more recently cilantro and onions have been added to these. Sugar, too, is a recent addition. "In fact, we did not use sugar until we began to drink yerba mate," said a 70-year-old man. "It was brought up here from Bahia Blanca and Buenos Aires." Salt was formerly collected early in spring before the first rainfall, for "once it rained upon it, it lost some of its savor." Several men together went in search of it. Kolupan, who had searched for it, said "Look for it in low places; there it will be found in crystal form." "We get our salt from a

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lagoon in the River Negro," said another old man. "I went there one time with others, when I was young, and we brought home sackfuls on horseback. Sacks were of hide then. That was long before there were any trucks in this area." 263 317

In the early days grease was used less frequently than it is today. Any animal fat may be used, but horse grease is a favorite. 262

Eggs of chickens and waterfowl were eaten raw or cooked. If raw, they were either sucked through an opening at one end of the shell or the shell was completely emptied into the mouth at one time. Today, chicken eggs are eaten raw, scrambled, fried in grease, or cooked in an empty rhea eggshell—as many as a dozen chicken eggs can be cooked in such a shell. 252

Rhea eggs were, and are today, scrambled in their shells and then cooked in them. One end of the shell is pushed off, the yolk and white stirred into a mixture with a stick, and salt added to one's taste. The shell is then set close to the edge of the fire, and either the contents stirred with a little stick at intervals or the shell repeatedly turned to insure thorough cooking. "A well-cooked rhea egg is delicious, but it takes a long time to cook one," said an old woman. "When our men return from sheep shearing—they are now shearing them on the estancias—they will bring with them some rhea eggs." She then told the following: "People look for rhea nests today in fenced-in areas on estancias; it is not difficult to find a nest, but it is difficult to get the eggs. There may be as many as 30 eggs in a nest. A nest is about so big [24 feet in diameter]. Let us say a man is riding around on horseback looking for a nest. If he is not alert, he may come upon one before he knows it. Now, let us say the rhea is off the nest feeding—you know it is the male that hatches the eggs; but the female is always close by. The rhea sees the man on horseback come close to his nest. He will become so angry that he will run at full speed against the man's horse, either throwing the horse down or frightening it into a dangerous runaway. Should it happen that the male bird be on the nest when the rider gets near it, he will kick the eggs in all directions to break them. The male rhea has a bad temper. The only time a person can pick up an egg is when he is on foot and only while the male is a little distance away feeding food for himself." She added that in every nest there is a small unfertilized egg which was laid last. As soon as the eggs are hatched the female takes over. She picks upon the unfertilized egg, which by now has rotted, and lets it soak. Rhea ants come to feed on it, and they form the first food of the young rhea. 252 825 [222]

Wild grains used as food in the early days were quinoa and wild 262